A REVIEW OF THE STATE OF THE BRITISH NATION.

Thursday, April 5. 1711.

IN the last *Review* of the Seventh Volume, I took the Freedom to say something to a Quotation out of the *Examiner*, which I am oblig'd to pursue, in order to set the Affair of *Persecution* in a true Light —— I have quoted the *Examiner* as faithfully as possible, and have us'd him as civilly; nor can he say my Quotation is not just as I find he complains of others, for I have Printed all he says of the matter, and none but his own Words,

> Abundances of the Clergy, he says, fled
> ' from thence some Years ago, as from
> ' a Persecution —— But it was al-
> ' legd'd by their Enemies, that they
> ' refus'd to take the Oaths to the Go-
> ' vernment, which however none of
> ' them scrupl'd when they came among
> ' us.
>
> *Examiner*, N° 31. *March.*

Now to expound this difficulty, there needs nothing but a meer History of Matter of Fact, and he that will be pleas'd to be inform'd by it, may.

At the Landing of the Prince of *Orange*, the late King *William*, in order to deliver these Nations, *and at their own Request too*, from the Tyranny and Bondage of Absolute Do-

Dominion; the People of *England* with one Voice, and as with one Conſent, roſe in Arms for their Deliverance; where they could they join'd with their Deliverer; where they could not do that; they Aſſembled together, Headed by their reſpective Gentlemen and the Nobility of the Country, and drew into one great Body, as at *York*, *Bedon Down*, *Nottingham*, and the like —— And as Things grew higher, the Common People drew into Bodies, Rabbles, Tumult and Mob——What Violences were committed, I care not to Examin, I ſhall not juſtifie the Conduct of the Mob, no, not againſt the worſt Inſtruments of King *James*'s ill Conduct, they acted without Bounds, Government, Reaſon or Honour —— Even the *Parliament* thought fit to bury it in ſilence, by paſſing an Act to prevent Proſecutions upon Treſpaſſes of that kind—— And I only mention this here, to remind our People how little need we have to Reproach the *Scots* Rabbles on the ſame Occaſion.

The People of *Scotland* taking Arms at the ſame Time, acted their part; and as they had in many Places been Treated in a moſt Bloody and Inhumane manner, by the *Epiſcopal* People in Power under King *James* and King *Charles*'s Reign, of which I would adviſe thoſe People never to oblige us to be particular; It was fear'd, and indeed expected, that the poor People would have been ſo exaſperated by the dreadful Uſage they had receiv'd, would have run into ſome Terrible Exceſſes, and in their Fury have torn many of the Murtherers to pieces—— For as there were few Families in the *Weſt*, but what had loſt ſome near Relation or other in the Butcheries of thoſe Times, ſo many of the very Inſtruments of thoſe cold-Blood Murthers, were then actually living among them.

However, I do not find that one drop of Blood was ſpilt by them any where, which I think is what could not be promis'd from any People in the World in their Circumſtances; all the real Violence I find them charg'd with, was the driving away *the Curates*, ſo they call the *Epiſcopal* Miniſters, from the Pariſh Churches —— and reſtoring the *Presbyterian* Worſhip in their Rooms, which they might have forborn indeed, becauſe it was preſently after done by *Parliament*.

I ſhall ſay little to this, I have always declar'd my ſelf an Enemy to all Mobs, of any kind, and ſhall ever do ſo; but as I am directing my Speech to *Engliſh Men*, I ſhall quote you a few Words from a late Pamphlet Printed in *Scotland*, Entitled, *Presbyterian Perſecution Examin'd*, and leave it without any farther Remark, *As to the Violences of the Mob, I would by no means have* Engliſhmen *call that Perſecution, becauſe the Rabbles in the Affair of the Revolution were equally violent in* England, *as in* Scotland, *and promiſcuous in the Perſons both Church of* England *Rabble and* Presbyterian *Rabble, none of which can accuſe each other, nor were ever, that I remember, juſtified by either.*

Presbyterian Perſecution Examin'd pag. 8.

In theſe Tumults, many of the Pariſh Miniſters in *Galloway*, *Clydſdale*, and *Nythſdale*, *Dumfrieſſhire*, and that we call the Weſt Country were violently driven away, many foreſeeing it, voluntary forſook their Dwellings, I will not ſay knowing their Guilt——And thus from the Perſecution of the Mob, theſe Men might flee into *England*; no Man can anſwer for Tumults and Rabbles, nor is our Debate about what the Rabble did, but what the Church of *Scotland* has done, or the Nation of *Scotland Nationally* as Presbyterian——For at this Time, nor for near a Year after, the *Preſbyterian* Church was not Eſtabliſh'd.

Now it may not be unlikely, that the Epiſcopal Clergy thus driven away by the Mob, might come to *England*, as the *Examiner* ſays, *as from a Perſecution*, and might take the Oaths too, for we do not ſuppoſe the poor Enraged People ever ask'd them the Queſtion, Whether they would take the Oaths, or no?——Any more than the

the poor Enraged Rabble in *England*, ask'd many Innocent and Peaceable People, Whether they were Papists or no? Or many unconcern'd quiet *Roman Catholicks*, Whether they would live peaceably or no, when they gutted their Houses, pull'd down their Park Pales, kill'd their Deer, and committed a Thousand unjustifiable Extravagancies.

If then your own Conduct was the same in kind, how can you Reproach them? And if that will not do, then I must enter into a Black and Bloody List in *Scotland*, of the Cruelties and Murthers committed by the *Episcopal* Party in *Scotland*, upon these poor People, by which they were provok'd to Treat them thus; which if I were to do, I appeal even to the Consciences of the *Examiner* and all the Complainers, whether they would not wonder that they forbear to cut many of them to pieces; but of this hereafter.

From the Rabble, come we next to the Government; and there we may find a Second sort of *Episcopal Ministers* turn'd out at the Revolution, who perhaps would not scruple to take the Oaths to the Government; *for Example*, the Convention or Meeting of Estates of the Kingdom of *Scotland*, having according to the Example of *England*, met to settle the Affairs of that their Independant Kingdom, and having Voted the Throne Vacant, the Prince and Princess of *Orange* King and Queen made a Claim of Right, and the Crown being accepted by the said King and Queen, in the Terms of the said Claim of Right ——— Were then turn'd into, and declar'd a free *Parliament*, and Duke *Hamilton* is appointed Commissioner to hold the said *Parliament*.

The third Act pass'd after their being declar'd a *Parliament*, and in their first Session, was Entitled *an Act abolishing Prelacy*; tho' this was done for the present, yet that *Parliament* having no Time to Sit then, it being far in the Year, *viz.* near *Midsummer*, no Church Government was yet settled, but the *Parliament* broke up.

However, during this Vacance, the Episcopal Ministers remain'd in their Churches, excepting those few before dispossess'd by the Rabble—*April* 25. 1690. a Year and near 6 Months after the coming of the Prince of *Orange*, the second Session of that *Parliament* began; the Earl of *Melvil*, Father to the present Earl of *Leven*, being Commissioner ———In this *Parliament*, the *Presbyterian* Church being not yet restor'd, it was however thought but right, Prelacy or Episcopacy being aboliſh'd, that those Ministers, who had *Jan.* 1. 1661, been depriv'd of their Churches for not conforming to Prelacy, had an undoubted Property to the Stipends and Parishes they were possess'd of, at the said Year 1661. Wherefore an Act pass'd, being the second of that Session, that such of them as were then living, should take Possession of the said Churches and Stipends as their own Right, from whence they were unjustly thrust out.

How reasonable this was, is not for me to defend, till I hear some Body Dispute it; but this may be said for it, that it was Warranted by the Custom and Example of the Episcopal Government that went before, and of the Church of *England* at the Restoration here———.

How many this might dispossess, I am not certain; but as the Number of the *Presbyterian* Ministers Depriv'd in the Year 1661 was about 300, and they had contin'd Dispossess'd to the Year 1690, which is at least, 28 Year and a half, it could not be likely they were many.

However, were they more or less, these are a second kind of Episcopal Ministers, that coming away from *Scotland* as from a Persecution, might come to *England* and take the Oaths; and if any Man pretended that these were driven out because they refus'd to take the Oaths, I'll bear them Witness it was a Mistake.

After this in the same Parliament, *viz.* the fifth Act, the Confession of Faith was Ratify'd by Parliament, and the *Presbyterian* Church Government was settled———

And

And by the 23*d* Act of the same Session of Parliament, the Right of Patronage or Presentation to Church Benefices, by the Heritors, or Lords of the Manour, was annull'd and taken away, which Act is among other Laws Confirm'd and Ratify'd by the Union, *which I only note by the Way, as what I shall have Occasion to speak more at large to hereafter.*

But to come to the Point, by the Act settling the *Presbyterian* Church Government, were no Ministers Dispossess'd as Episcopal —No, tho' they did not own the said Presbyterian Church Government — Let us then go back and see how any other Episcopal Ministers could be displac'd——— And first we find, that *April* 13. 1689. in the Meeting of Estates, there was an Act Entitled a Proclamation against the owning the late King *James*, and appointing Publick Prayers for King *William* and Queen *Mary*——— If any were Depriv'd for not giving Obedience to this Act, we cannot, without Breach of Charity, think they would after take the Oaths in *England*.

After this settling the *Presbyterian* Church Government, many Ministers were Depriv'd, being Try'd and Convicted of Immoralities, Scandalous Ignorance, and Insufficiency——— And if these came to *England* from such a Persecution, and took the Oaths, we need not wonder at it——— And I believe the Church of *England* will not boast of them.

Now it remains for any Man to prove, that these Cases excepted, the Church of *Scotland* has given any Episcopal Minister Reason to fly from their Persecution——— And I would be glad to hear the Man's Name, who being an Episcopal Minister, and Possess'd of a Parish in *Scotland*, at the Time of Settling the Presbyterian Church Government, was Dispossess'd for his refusing to own the Presbyterian Church Government, or for being Episcopal, and if this cannot be prov'd, than all the rest falls to the Ground.——And to confirm this, in the Year 1695, being the fifth Session of the same *Parliament*, all those Ministers, tho' Episcopal, and tho' refusing to own the *Presbyterian* Church, yet if they would take the Oaths, they were continu'd by Law in their Benefices, and above 150 to this Day enjoy them.

I shall resolve it all into one Question, which I would beg the Writer of the Letter to the *Examiner* to Answer if he can.

How is it possible that the Church of *Scotland* can Persecute or Dispossess any Minister for being Episcopal, or for any Thing but refusing to take the Oaths?

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